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New Relation of Gaspesia, with the Customs and Religion of the Gaspesian Indians. By Father CHRESTIEN LE CLERCQ. Translated and edited, with a reprint of the original, by WILLIAM F. GANONG, Ph.D., Professor in Smith College. [The Publications of the Champlain Society.] (Toronto: The Champlain Society. 1910. Pp. xv, 452.)

IN this well-printed volume Professor Ganong furnishes a reprint *verbatim et literatim* of the 1691 edition of the *Nouvelle Relation de la Gaspésie* of Father le Clercq and a good English translation retaining as much as possible the flavor of the original without loss of clearness and intelligibility. The introduction (pp. 1-41) gives all that is known of the author and the genesis of his historical labors. At pages 42-46 is a "Bibliographical Description", from which we learn that the issue of 1758 "is a publisher's 'trick', and the title is a curiosity", this on the authority of Mr. V. H. Paltsits, who contributes this section of the book. The abundant and scholarly foot-notes contain much real and useful information (geographical, ethnological, linguistic, and historical), satisfactory interpretations being here offered for the first time for not a few of the Micmac terms scattered throughout Father le Clercq's pages—the task would have been easier, did we possess his *Dictionary of the Gaspesian Language*, which the good priest said he left at the Monastery of Notre Dame des Anges, in Quebec, but which seems to have gone quite astray. The absence of a bibliography of Father le Clercq and his work is due to "sundry practical reasons", leading to the distribution of such material throughout the foot-notes, the citation of authors and works in the index making up largely for this treatment.

An "almost microscopic study" of the work of Father le Clercq has enabled Professor Ganong to correct some minor errors in the data concerning him in the publications of Harrisse, Shea, etc., as well as to determine more accurately some of his movements, although a gap for the years 1684-1686 is still to be accounted for. His use of material from Father le Jeune's *Relation* of 1634 is pointed out; also the probable influence of Father le Caron, Denys, etc. Professor Ganong's estimate of the place and value of Father le Clercq's work is on the whole just, as is likewise his opinion of the author's trustworthiness on all matters of prime importance treated in the *Nouvelle Relation de la Gaspésie*.

Among the illustrations of special interest are a copy of the long-lost map (1685) of Father Jumeau, friend and colleague of Father le Clercq, photographed from the original in the Bibliothèque Nationale in Paris, a map which goes with the book "as perfectly as if he himself had drawn it for the express purpose"; and the reproductions of four pen-drawings (one representing Indians learning to read the "Micmac hieroglyphics"), dating from the end of the seventeenth century, found inserted in a beautiful copy of the rare issue of 1692 of the *Nouvelle Relation* now in the possession of Mr. F. L. Gay. These drawing may be by Father le Clercq himself, or, possibly by Father Jumeau, in which latter case, the priest

in the first picture is perhaps Father le Clercq himself, as Professor Ganong suggests.

The famous "Micmac hieroglyphs" are discussed on pages 21-32, and the modern characters now in use are shown to be identical with those of the Abbé Maillard (middle of the eighteenth century). Professor Ganong gives good reasons for believing that Abbé Maillard adapted and improved upon the system of Father le Clercq, which he found still in use, and was not, as has been generally supposed, the inventor of these curious "hieroglyphics". The characters on the tablet in the picture just referred to seem to settle this point.

The question of the "worship of the cross", attributed by Father le Clercq to the Indians of Miramichi, is also discussed by Professor Ganong, who reaches the entirely reasonable conclusion (p. 40) that we have here "a sub-tribal totem sign, originally the conventionalized figure of some animal, later modified, whether consciously or deliberately, under the influence of Christian teachings". Professor Ganong is quite right in rejecting (p. 180) the etymologies so far offered for "Miramichi", though it may be a mistake to regard the word as non-Indian altogether. The suggestion, made in a foot-note to page 123, that the making of maple sugar, though of Indian origin, is not prehistoric but began about 1675, is worth considering. Altogether, Professor Ganong may be said to have done his work as editor well and to have added something new to the literature of the matters dealt with.

ALEXANDER F. CHAMBERLAIN.

A Documentary History of American Industrial Society. Edited by JOHN R. COMMONS, ULRICH B. PHILLIPS, EUGENE A. GILMORE, HELEN L. SUMNER, and JOHN B. ANDREWS. Prepared under the auspices of the American Bureau of Industrial Research, with the co-operation of the Carnegie Institution of Washington. With preface by RICHARD T. ELY and introduction by JOHN B. CLARK. Volumes V. and VI. *Labor Movement, 1820-1840.* (Cleveland, Ohio: The Arthur H. Clark Company. 1910. Pp. 392; 353.)

THESE two volumes of the *Documentary History of American Industrial Society* cover a highly interesting period in the history of the American labor movement. All the works on American labor history, as well as the general historical works dealing with the period, give brief accounts of a labor movement from 1827 to 1837, but our knowledge of this movement has hitherto been of the scantiest kind. The present work makes available important sources of information which have been hitherto almost entirely unexploited. The sources thus drawn upon are chiefly the newspapers published during the period in the interest of the organized laborers—e. g., *The Man*, the *National Laborer*, and the *National Trades' Union*. These newspapers were edited by the labor leaders of the time and contain a fund of news concerning the move-